

point : the attitude of the heart is more important than the external sacrament of penance. But in other important points, Luther passed over the very essence of Augustine's theology. On p. 298 S. indicates very well the differences between Augustine and Luther : in Augustine's theology *confessio* is the centre, in Luther's theology this place is occupied by *iudicium* (mostly in the sense «condemn oneself»); in Augustine's theology humility is based on being a man, in Luther's on being a sinner ; Augustine considers Christ and Church corporatively, whereas Luther's thinking is much more personalistic. Further, S. quite rightly underlines the fact that Augustine always maintains the final identity of remission of sins as a transcendental act and as an ecclesiastical act; this identity will disappear in Luther (p. 52).

The most fascinating aspect of this book is the evolution of the theology of penance from Gregory the Great till the *Devotio Moderna*. One wonders how theology was concentrating itself ever increasingly on man as subject, and thereby took place an ever increasing psychological approach of penance. To sketch the beginnings of this process : already in Gregory (far more than in Augustine) penance is seen as a psychological act of introspection and anxiety ; in the same line, sin is seen more and more as worldly lust and, consequently, penance as «aversion from the world». In the late middle ages this evolution ends in a theology of distinctions and degrees, whereby the element of human performance (the theory of satisfaction!) is put more and more in the forefront. Thus man becomes more and more the centre of a theology of penance. To have shown this evolution is the greatest merit of the study of S. Finally, we should mention the excellent technical presentation of this book.

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Adalbero KUNZELMANN, O.S.A. *Geschichte der deutschen Augustiner-Eremiten, Zweiter Teil : Die rheinisch-schwäbische Provinz bis zum Ende des Mittelalters*. (Cassiciacum, Band XXVI). Augustinus-Verlag, Würzburg 1970. xx und 324 S.

Only a year ago we hailed with joy the appearance of the first volume of this exceptionally important work which we reviewed most favorably in these pages. Now we salute with great satisfaction the second volume which not only lives up to the expectations produced by the first volume, but allows us to hope for a rapid publication of the following volumes, the third of which is now completed in manuscript. The scholarly and exact method of the author come to the fore in a way that excites admiration. He makes absolutely no statement for which he has no authority, and when he makes a conjecture he expresses it modestly as such. Hence we believe that readers will enjoy this second volume as much as they enjoyed the first.

In one sense, the author informs us (300), the present German

province of the Augustinians is a continuation of the Rheno-Swabian province. Hence the more than ordinary interest for this volume. The author skilfully guides us from the end of the thirteenth century (when the huge province of Germania was divided into four provinces of which the Rheno-Swabian was one) up to the beginning of the sixteenth century and the provincialate of the brilliant, but unfortunate, provincial Tillman Limpurger, who became a bishop and then left the Catholic church. But this sad figure is more than compensated for by the admirable figure of the great theologian, Thomas of Strassburg, who became provincial of this province in 1343, and then in 1345 the first German prior general of his order. Not only for this admirable figure, but for a large multitude of other Augustinians as well, the author gives us excellent biographical sketches which make this present book an indispensable source-work for students of medieval Augustinians, especially in Germanic countries.

Since the period treated by the author is one of great importance in church history, he skilfully weaves the history of the order into the general history of the church. For example, his balanced treatment of the relations of the order with Louis the Bavarian; the effect of the Great Western Schism upon the order; the relations of the Augustinians to the reform councils, such as Pisa, Constance and Bâle, and the part played by the Augustinians therein — these themes are well handled, and show a praiseworthy acquaintance with the works which previously appeared upon some of these subjects. The present reviewer read this book with great interest and can sum up his reaction in two words: satisfaction and admiration. Since the Augustinian Antonin Höhn published in 1744 his useful work on the Rheno-Swabian province, no monograph has been written on the subject. But a great number of special studies have appeared which enable a modern scholar to complete and to correct Höhn in many points — and this has been admirably done in the present work.

If we make a very few criticisms of definitely secondary importance, they will in no way show our lack of appreciation for this excellent work, but merely indicate the interest with which we have read it. Through no fault of the author, it was impossible to use for the life of friar Augustinus Münzmeister of Breisach, who became bishop of Seckau in 1372 (70-72) the work edited by Karl Amon in 1969: *Die Bischöfe von Graz-Seckau 1218-1968* (88-94). In two points, the author represents without nuances opinions which today are no longer considered so certain as formerly. The first point is the importance of St. Catherine of Siena in the end of the Great Schism (205). On this point see Karl August Fink in *Handbuch der Kirchengeschichte*, herausgegeben von H. Jedin, Freiburg im Breisgau 1968, III /2.411-412). The second point, of greater importance and delicacy, is that of the legitimacy of the popes of Avignon, which our author rejects, in keeping with the previously prevailing view amongst Catholic historians (205 ff. But cf. Fink, *op. cit.*, 492: *Die Klärung und Beur-*

teilung der Vorgänge in Rom nach der Wahl (of Urban VI) bis zum offenen Abfall der Kardinäle im Juni gehört zu den schwierigsten Aufgaben der spätmittelalterlichen Kirchengeschichte; and *ibid.* 496 : *Das zurückhaltende Urteil von Valois ist, geschichtlich gesehen, wohl noch immer der richtige Standpunkt*». Even if one does not necessarily accept Fink's opinion, it is well to be cautious in referring to this delicate subject. But in any event, our author does ample justice to the Augustinians and others who followed the Avignonese obedience, and his pages on friar Johannes Hiltalinger, who became general of the group which favored Avignon (206-213) are excellent. The outstanding Nicolaus Crusenius is falsely called a Bavarian Augustinian (148, note 493), although he was undoubtedly a Fleming; cf. N. de Tombeur, *Provincia belgica ... S.P.N. Augustini*, Lovanii 1727, 137 and Dd 54, b. 68v, where he is called Nicolaus Flander; *ibid.* 87r; Dd 55, b. 10, where he is called Nicolaus Crusen. Perhaps the fact that Crusenius was visitator of Bavaria was responsible for the conclusion that he was a Bavarian, but cf. this text of Dd 60, b. 116v, d. 10 maii 1618; *Creavimus visitatorem ac reformatorem provinciae nostrae Bavariae per litteras patentes P. Mag. Nic. Crusenium, provinciae nostrae coloniensis ... et misimus cum illo P. fr. Cornelium Cursium (!) et fr. Paulum Conobium (!) eiusdem provinciae coloniensis*.

These few points where we differ from the opinion of the author show by their very paucity that we have very few flaws to find in this outstanding and important work, of which we await the following volumes with impatience. Two good indices of persons and of places add to its great usefulness.

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